



RED NATIONS MOVEMENT

Alliance of Native Americans

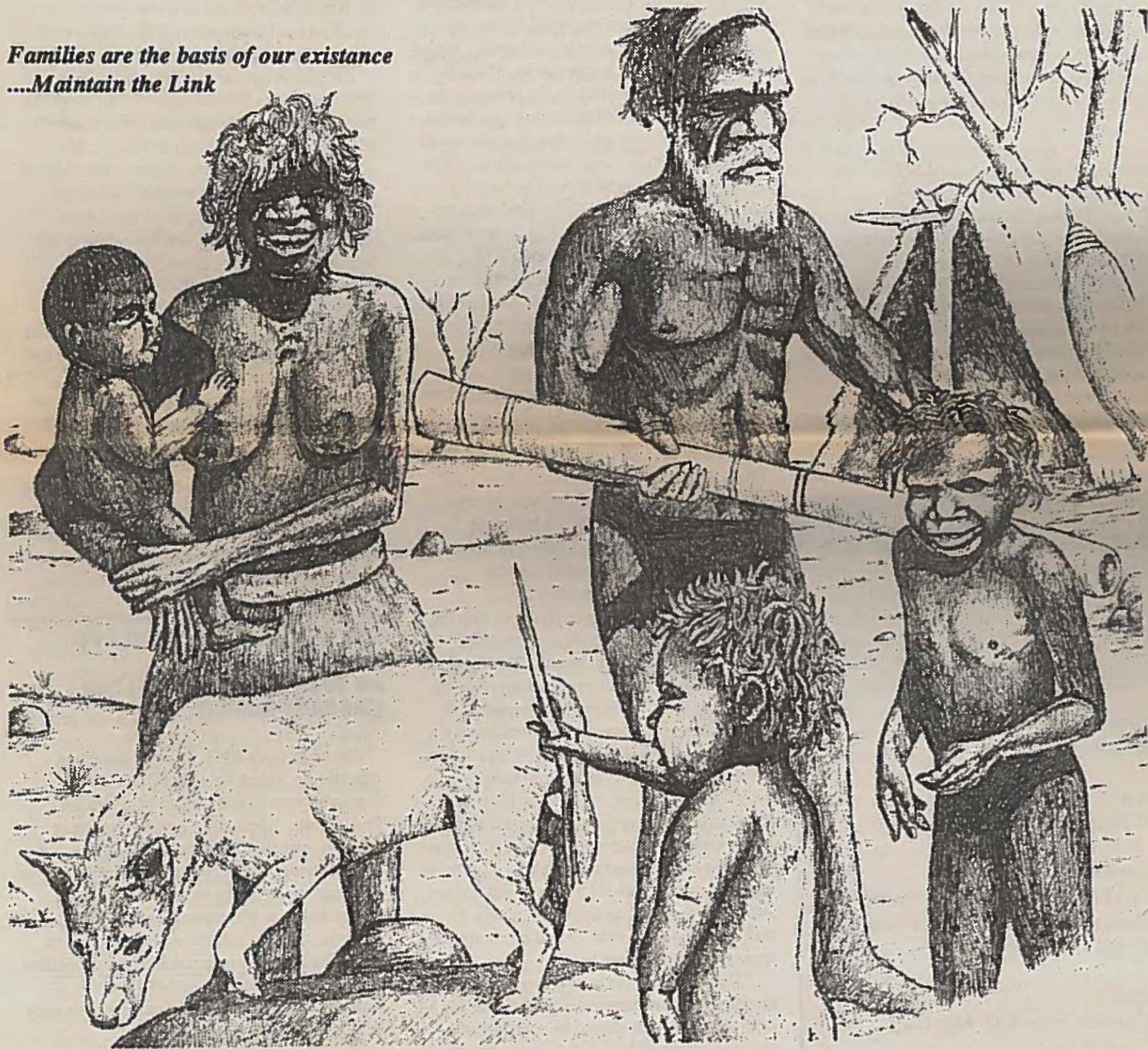
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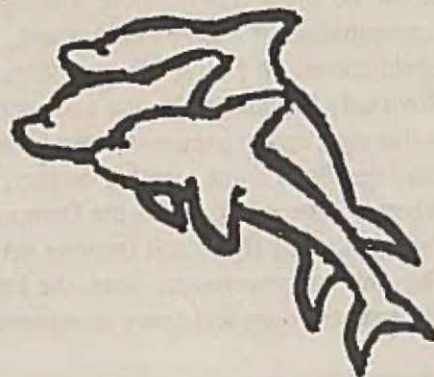
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Prelude to: The Hawaiian Sovereignty Movement

EDITORS NOTE: The State of Hawaii through the Governor's office and Legislature has imposed a diversion, in forming the "Sovereignty Elections Committee" (SEC), in an attempt to promote the idea of "American Democracy" and the Democratic Party as "the People's Party" in order to obtain "sovereignty" for the Hawaiian people. SEC will hold a world wide referendum of all Hawaiians as to "whether the sovereignty process should begin?" The referendum will cost and estimate 1.8 million tax dollars, in addition, the State of Hawaii and the Democratic Party machine will spend 5 million dollars to orchestrate a "constitutional convention in order to co-op the independent initiative of the Hawaiian movement for self-determination and true sovereignty. The Red Nations Movement newspaper (RNM) and Warriors of our Nation commend the Kanaka Maoli (indigenous Hawaiians) in their fight for emancipation and freedom. RNM will keep its pages open on the indigenous struggles of the Pacific Islands with unconditional support by what ever means necessary against Imperialist colonizations of all Nations.

The Red Nations Movement newspaper (RNM) met with LiliKala Kame'Eleihiwa, Ph.D. Associate Professor and Director for Center for Hawaiian Studies at the University of Hawai'i at Manoa in Honolulu.

The opening comments from LiliKala describe the current "state of affairs" in regard to the Hawaiian sovereignty movement and the

referendum. This is an introduction to the following article by LiliKala Kame'Eleihiwa, the author of "THE HAWAIIAN SOVEREIGNTY MOVEMENT: AN UPDATE FROM HONOLULU (January-August 1993)". Which appeared in Vol. 28 No. 3 in the Journal of Pacific History 1993).

Lilikala Kame'Eleihiwa, (On the Hawaiian sovereignty movement and the referendum, our emphasis). "To ask shall the process towards creating a Hawaiian sovereign nation begin? We say its a waste of money, because obviously with our movement for sovereignty 23,000 citizens in Ka Lahui Hawai'i (the Hawaiian Nation), our constitution, the land occupations, the arrests etc., the movement already has begun. What ever people say wether yes or no, that Bill, that establishes the SCC or the Sovereignty Elections Committee (SEC), will also hold a constitutional convention that we believe will be run by the Democratic Party and the State of Hawaii; will not be a free constitutional convention, will not allow Hawaiians to be self determining and in the Bill which is most remarkable is that no matter what that constitutional convention decides all state agencies will remain the same. All Hawaiian Trust Lands will be controlled by the state, nothing will change it will remain at the status-quo."

"So what we see is 1.8 million being spent on a needless referendum, 5 million dollars spent on a constitutional convention and all of that money so curely spent in such a waste. When it could be spent building houses for Hawaiians and providing the basic necessities for our people, so we find it a better rue."

"We in Ka Lahui don't intend to sit back! We hope to enroll as many citizens as possible by the time they have the referendum, we have been trying to stop the referendum by stopping the funding, we haven't been successful in that. Their will be a referendum we don't exactly know exactly when it will be, but before that happens we want to have new democratic elections in Ka Lahui Hawai'i to show the rest of Hawai'i and the world that we can indeed run ourselves in a democratic manner, we want to have a constitutional convention of our own and ask all sovereignty groups to come and participate and have a look at our constitution. If there is anything wrong with it let's fix it and lets not ask the state to pay us any money for it, let's do it on our own so that we can be completely separate from the state".

"The United Nations Working Group on the Rights of Indigenous People has put out a draft declaration, it should be voted on this year in Geneva in July and August. The Draft Declaration proposes that no state entity should be allowed to interfere with the self-determination of Native Peoples and establishment of Native Governments. Obviously the state of Hawai'i is interfering in this case on the excuse that the Hawaiians can't decide or come together on their own. When we know in fact that the Democratic Party has many fights and factions within it, The America government does, the Japanese Government does and every government in

the world has arguments and fights, this is called politics. We reserve the right as Hawaiians to also do politics and to be self-determining."

"So I think our greatest job is in education of Hawaiians as well as the general public as to the kind of charade the state is playing, and how much money they are wasting on this whole process. I have no doubt that within five years we in Ka Lahui will gain control over the Trust Lands. How exactly its going to happen I am not sure, but I believe that if we stand on our morale right, if we run ourselves by democratic process and we allow all Hawaiians to come in and have their say, that Ka Lahui will preserver and will win in the end and will control our Trust Lands."

"RNM, What message do you have for the Red Nations on Turtle Island?" "To all of the Natives on Turtle Island, thank you so much for your support and understanding. The struggle of the Hawaiian people is the struggle of your people because we share the same oppressors, the descendents of the savage white tribes of Europe, who have dealt death and destruction everywhere they've gone especially to mother earth. And we also believe that the earth is our ancestor, we believe in living in harmony with the land and we know that, philosophy, will triumph in the end."

"So I think its an exciting time, because as we all begin to decolonize, as we begin to come together and support one another in our rights as native peoples not only in America, but around the world, see that, we indeed have the right to exist, we have the right to speak our language and practice our culture, and that diversity in fact makes us all richer, that we will prevail in the end."

Red Nation Movement

Editor N-Chief

• Leo Oso

East Coast Senior Editor

Daniel Veneciano

Production

• Lisa Hartouni

Art & Photo Editor

• Michael Anderson

Contributors

• Lila Bird • Andy Smith • Thelma Rios
• Cindi Alvirri • LiliKala • Louise Cape
• Donya Fitzsimmons

Thanks to:

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• Diane Wilson

Red Nation Movement is a quarterly publication of the Alliance of Native Americans. For more information and donations, please write to:

Alliance of Native Americans

P.O. Box 861741

Los Angeles, CA 90086-1741

ANA Phone/FAX 310/828-9514

RNM Phone: 213/262-2363

THE HAWAIIAN SOVEREIGNTY MOVEMENT: AN UPDATE FROM HONOLULU (JANUARY-AUGUST 1993)

On 17 January 1993, 15,000 Hawaiians marched on 'Iolani Palace in Honolulu to demand access to and control of Hawaiian Trust Lands. Their cry was for sovereignty. The date was significant being 100 years since American marines overthrew the elected Native Hawaiian government in support of white American sugar-planter hegemony. Now a museum, 'Iolani Palace was once the seat of the Hawaiian government and in these troubled times Native Hawaiians gather there to remember their ancestral independence as they call for a return of sovereignty.

The 17 January march marked a culmination of events commemorating the 1893 overthrow. It was preceded by a 24 hour religious vigil on 3-4 January at Kilauea Volcano to ask the fire goddess Pele for her blessings for the Hawaiian sovereignty movement. About 300 Hawaiians braved the freezing (for Hawaiians) 40 degree weather, replete with heavy rains and 30 mile an hour winds. As the noon time conch shells and drumming announced the first set of ceremonies, we watched in awe as the sky cleared, the sun burst through, and the wind

Sovereignty

died completely. The silence reverberated only with the sound of traditional chants; not even the birds interrupted. Such silence is an ancient sign of the presence of the Hawaiian Akua (Gods).

A similar occurrence happened again at midnight, and those of us who may have remained sceptical were by that time completely convinced. Once again the chilly winds and rain clouds abated to show the moon and the stars, and strange balls of light flying down to the crater floor. Meanwhile, sounds of chanting voices drifted from across the opposite end of the crater several miles distant, so quiet was the night. Pele had given her approval.

In between the hourly ceremonies, political discussion and debate as to what form Hawaiian sovereignty should finally take was ongoing. Should Hawaiians ask for "Nation within a Nation" status, as enjoyed by many Indian nations in America? Should Hawaiians demand instead that the entire land base of Hawai'i be returned in an act of secession from America? Should perhaps the state created Office of Hawaiian Affairs (OHA) be made into a new quasi-sovereign entity?

Some thought that such divergent views indicated a lack of unity among Hawaiians. I was cheered by the differing opinions because for the first time I heard common Hawaiians engaging in intense political analysis. Perhaps it was Pele's gift to her people who had come at last seeking ancestral blessings and wisdom. In any event, subsequent sovereignty gatherings have followed in this pattern - a somewhat strange (in Western terms) mix of politics and religion which seems so prevalent and traditional in Polynesia.

Thereafter followed sovereignty marches on many of the neighboring islands, radio spots on Hawaiian history, music telethons, street plays, prayer vigils, traditional offerings at chiefly tombs, 'awa ceremonies, educational forums and workshops, and more intense public discussion. The State of Hawai'i gave the Office of Hawaiian Affairs \$150,000 in matching funds to sponsor a week long 'Onipa'a (steadfast) commemoration at 'Iolani Palace which culminated in the 17 January march.

The streets of Honolulu were closed to traffic and the police were out in force to protect the marchers from any possible harassment in response to previous anonymous death threats. Honolulu town resounded with the voices of thousands of Hawaiians shouting out "Ea" (sovereignty), "Ike Pono" (see clearly), and "Ka Lahui Hawai'i" ("the Hawaiian nation). Thousands more Hawaiians awaited them at the palace and respected Kumu Hula (Hula Masters) were on hand to greet the people with traditional chanting as they poured through the gates of 'Iolani Palace. Despite the large crowd, the event was entirely peaceful without a single instance of violence or drunkenness.

Thus began a full day of political speeches by many different sovereignty organizations. The topics included events of Hawaiian history (by Terry Karihu Young), discussion of an appropriate land base (Lili Kala Kame'eiehiwa), analysis of American and Democratic Party opposition to the sovereignty movement (Haunani-Kay Trask), a detailed description of how the nation would work (Mililani Trask), a call for the entire island chain to be returned (Kekuni Blaisdell / Hayden Burgess), a plea to regard all Hawaiians, regardless of political



*Ka Lahui Hawai'i
The Sovereign Nation of Hawai'i*

chicanery, as potential nice-guy Hawaiians (Dennis "Bumpy" Kanahele), and a suggestion that all Hawaiians should work with the appropriate state agency to achieve sovereignty (Office of Hawaiian Affairs). Where did all this political action come from and who are the major groups involved?

After 100 years of American rule, Hawaiians are a minority in the land of their ancestors. In 1896 Americans banned the native language and beat Hawaiian school children - parents and grandparents of the present generation - for speaking it. Americans schools denigrated Hawaiian culture, arts and history as primitive and savage. Hawaiians were made to feel ashamed of their faces, the color of their skin, their names, and of their very identity.

In a state that has become a playground for the super rich, with one of the highest costs of living in the world, Hawaiians are generally landless, and living in poverty. They have the worst health statistics of any ethnic group in Hawai'i, including the lowest life expectancy and the highest rates of infant mortality. Hawaiians comprise a majority of the homeless, and high school dropouts, few of university students (and faculty) and many of the prison inmates. Every Hawaiian family has relatives fleeing in a modern diaspora to California, Oregon, Washington, and now Las Vegas, searching for economic relief in a less racist and less anti-Hawaiian setting.

From the 1970 Kalama Valley struggle, when "locals" first began to protest against evictions of farmers for more urban development adjoining Honolulu, until the present day, there has been an increasing number of similar protests about Hawai'i's lack of available land and affordable housing. Commensurate with this movement was a heightened awareness of the value of traditional culture and the proliferation of Halau Hula (traditional dance schools) wherein Hawaiian chants, prayers to the old Akua, and Hawaiian customs were taught along with traditional dance.

In 1985 the first Punana Leo (Hawaiian Language Immersion pre-schools) were opened; they have now grown into Kula Kaiapuni (Hawaiian immersion elementary and secondary schools) funded by the public school system. Every Hawaiian community wants a school that will enable its children to be fluent in both Hawaiian and English and will teach them about the world from a Hawaiian point of view. There are regularly 100 children on a waiting list to enter the Punana Leo in Honolulu (which has room for only 20), and many Hawaiian children see *Hawaiian Sovereignty*, page 5

United States and State of Hawai'i Found Guilty of Genocide Preliminary finds of the Judges of Ka Ho'okolokolonui Kanaka Maoli - Peoples' International Tribunal Hawai'i 1993

find the United States and State of Hawai'i guilty of genocide of the Hawaiian People

Having heard extensive and compelling testimony on the islands of O'ahu, Maui, Molokai, Kaua'i and Hawai'i from August 13-19, 1993, receiving voluminous documentary evidence in support and corroboration of the testimony, and having engaged in a number of site inspections during the same period, the People's International Tribunal, Hawai'i 1993 has arrived at certain general recognitions and findings from which it is prepared to advance preliminary recommendations. It should be noted that a full report detailing and amplifying these results will be issued by the Tribunal within a period of six months.

Recognitions and Findings

The Tribunal finds that:

1. Between the years 1790 and 1826, the United States violated na kanawai (Kanaka Maoli law) through a series of actions impugning the sovereignty of the Lahui Kanaka Maoli (Hawaiian people and nation). These actions also violated elements of customary international law, as well as the fundamental commitment of the United States, expressed in its own Declaration of Independence, to respect the inalienable rights of all people to life, liberty and the pursuit of happiness.
2. During the period of 1826 and 1893, the United States accelerated its interventions in the internal affairs of Lahui Kanaka Maoli, abridging and impairing its sovereign functioning and right to self-determination. In addition to violations of na kanawai and customary law, these actions violated the terms of at least three ratified and binding treaties: the 1826 Convention Between Commodore A.P. Catesby Jones of the U.S. and Kamehameha III, King of the Hawaiian Islands; the 1850 Treaty of Friendship, Commerce and Navigation Between Kamehameha III and the United States of America. Insofar as Article 6 of the United States Constitution declares ratified treaties to be the "Supreme Law of the Land," these latter violations represent a constitutional level of breach of U.S. domestic law.
3. In 1893 the U. S. openly supported, both See *Tribunal*, page 4